1:McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NEA

539 to commemorate the killing of the eagle. The text of his song described
[424] how he had come to this earth and how he had slain the bird which had
[535] been his own cloak. This dance was duly validated by presents of salmon, and has since been carried out by the descendants of *Imanus*. It is assumed that the concept of such a dance was given to him by *Alquntăm* before he left *Nusmăs-a*, but he used his own discretion on this earth as to the actual reason for it.

At this gathering of people, virtually a potlatch, *Imanus* took for himself the name *Awaqūlalois*, "What Fills People." He chose this name with reference to the countless salmon caught in his weir.

Imanus next travelled to Bella Bella seeking a wife. His fame and wealth were so well known that he was able to wed *Tlēkwaitl*, the daughter of a powerful chief. She had the valued prerogative of wailing, a right which had been duly validated by presents. Her father told her that when she was going with *Imanus* to Kimsquit she would pass *Yayalmspī*, a man who had been turned to stone on the skyline above the western side of Dean Channel, about five miles from its head, and that unless she wailed as she passed him her children would be unable to enjoy this prerogative. The reason for this injunction is not now understood; it is merely recognized that as *Yayalmspī* became petrified near *Imanus*'s home he became, in some manner, a crest. As the canoe bearing *Tlēkwaitl* passed *Yayalmspī* she began to wail and weep, nor could her husband soothe her. He, for his part, told the herald, *Nusilliq*, who had come with him from above, to call out as follows:

"Hello! Crest, our chief has married a Bella Bella woman; as you are his crest, so are you hers."

[484] When *Nusilliq* had called this a second time the stone was answered.
[763] Ever since, passers-by have addressed *Yayalmspī*, and a failure on his part to reply is considered an omen of death.

Tlēkwaitl brought her husband several valuable prerogatives, a crest dance with the large cone-shaped whistles, several *hamăts'a* dance rights, as well as some dyed cedar-bark. According to one of *Imanus*'s descendants, this is how the *cranā* ritual reached Kimsquit. Among the Bella Bella, whales can only be eaten by chiefs, and *Imanus* received this right from his father-in-law. The latter also gave his son-in-law a dead whale, which was towed behind the canoe towards Kimsquit. *Imanus* knew that his people would object to it being brought into the river, since there was a firm belief that a whale would drive away the salmon. Accordingly, he beached the carcass in the fiord and there dried the meat in smoke.

Imanus now determined to give an elaborate potlatch at which he planned to portray his prerogative with regard to the whale. He decided to build his new house of the semi-subterranean type; when it was finished

McDougall E-1 (922-1024)/968
MSS Bella Coola MSS

CHAPTER VIII

DEATH

Death Rites—Memorial Rites—Fate of the Dead

Death Rites

DEATH is marked by even more complicated and prolonged rites than marriage. Like so many primitive peoples, the Bella Coola not only carry out elaborate rituals soon after the actual decease, but hold lengthy commemorative and mourning ceremonials in later years. As these require the co-operation of a large number of people, the death of an individual affects a wider circle than his own relatives, and the celebrations have, therefore, an important social as well as religious significance.

CAUSES OF DEATH

It is not surprising that the Bella Coola, believing in the omnipresence of the supernatural, should consider various peculiar occurrences to be causes of death. One of the simplest of these is to hear the falling of a tree when there is neither wind nor other reason to account for it. Such a fall is audible only to the person whom it warns of approaching death, either to himself or to one of his relatives. A number of men may be in the forest together, when one of them hears the crash of a tree and notices that his companions are unaware of it; he realizes that this is an omen and protects himself by calling out:

"Let this evil rebuke against whoever has been plotting evil against me."

The basis of this custom is the belief that someone has been practising black magic against the hearer, who, by this answer, is able to cause the sorcery to recoil upon the malefactor. Even more dangerous than to hear a falling tree, is to have one crash

[illegible]

[illegible]

[illegible]

boat caught fire, his goods were destroyed, and he, himself, barely escaped. The Bulu Creole regard coincidences of this kind as confirmation of their beliefs.

As in the last instance, death does not always follow the hearing or seeing of an omen; it may simply presage some calamity. It is dangerous for a person to be addressed by a dog, although it is well known that dogs understand human speech and can talk if they desire. At the time of the writer's visit, it was a matter of general knowledge that a dog had spoken to a middle-aged Bulu Creole woman a few years earlier. The animal was shot immediately, and the woman never revealed what it had said, but in spite of these precautions she became insane and has never fully recovered.

The same man, N'yodzogi, near Kinsuyi, who figures so prominently in Bulu Creole mythology, is another death omen. In early times, all who passed his station used to call out to him, and it was thought that those whom he failed to answer would die within a year. In that case, the voice was welcome, but the speech of an owl is still regarded with dread. If one of these birds utters the name of a dead person, the individual hearing it will soon die.

Besides these well-recognized omens, the Bulu Creole believe that any peculiar distortion or hallucination is a probable precursor of disaster. In many cases these have no origin ascribed, but there are always sufficient accidents and misfortunes to corroborate their belief. An old Kinsuyi man told of the manner in which his son had once come rushing into the house saying that he had seen a strange, black-faced creature. His father feared that it might have been Sasabonsam.

"Perhaps it was," continued the old man, "for my boy soon died."

Irrespective of the actual cause of death, about which the father is uncertain, he is convinced that he knew of its coming by his son's omen-apparition.

to kill an enemy, but his success is accredited to his supernatural possessions which have given him skill as a warrior rather than to his own ability.

It is felt that no ordinary explanation is sufficient to account for the death of a great chief. No matter who may have been the actual cause, it is always said that the supernatural Creepeeree, who in the beginning of time created mankind, came down and "stirred" or "lifted back" the deceased, thinking him too good for this world. It is believed that these beings are here hunting, and that Algonkin allows them to pursue influential people. This sentiment is always expressed in mourning songs for a dead chief, but although accepted as a matter of fact, it is little more than a formulated belief which serves to comfort the mourners. The infraction of a taboo is another reason frequently given for a chief's death. It is said that there was a loud crash and the earth shook before the death of Parka; he became ill immediately, and his stomach began to swell. The unclean chief said that Sung-a could not follow upon him, but the common belief was that he had erred in some trivial act. At any rate, he died within a few hours.

[illegible]

Word of a critical illness spreads rapidly through the village and the house in which the sufferer is lying becomes a rendezvous for friends asking about his condition. Failure to do so would be considered ungracious, with the result that there is such a constant coming and going that one is denied the sick person. Shamans are called upon to exercise their powers in a noisy manner, and female relatives weep and wail. The din is indescribable.

When the patient shows no further indication of life, the shamans cease, but the mourners redouble their cries. Relatives, friends, and sympathizers all crowd into the house and begin to weep, often adding verbal lamentations. The progress of the news from house to house can be traced by the wailings. When

[illegible] (1922-1924)345
MRS Bellacoola 9[illegible]

this rite is neglected no more salmon will come to the river. No [764]
precautions are necessary after the food has been digested. [825]

Many men prepare their coffins before death. If this has [769]
not been done, a large, wooden box is provided by a kinsman [402]
of the deceased. The body is dressed in good clothing and
bound into a squatting position, head between knees, hands
clasped around shins, and the knuckles just above the level of
the soles of the feet. In this posture it is thrust into the coffin.
Particularly if the corpse has been brought from some distance
and rigor mortis has set in, it may be necessary to break the
back-bone and even to crush the skull before the box can be
closed. A stone is placed on the back of the neck, within the [775]
coffin, to prevent the ghost from returning to haunt the sur-
vivors. A little choice food is placed beside the body of a
dearly loved child for nourishment during the journey to the
next world.

From this point onwards, the funeral rites differ according [775
to the rank of the deceased. On the death of an influential 766
person, the senior members of that society meet as soon as
possible to arrange the dramatization of the coming of Mala-
kula. A cousin, son, brother, or other near relative is always
present even if he has little importance in the affairs of the
society. If the death has taken place during the night, the
conference is held the following morning and the rites begin at
once. There may be delay until all have gathered, but about
the middle of the first possible day two canoes are seen up one
of the watercourses behind the village. They carry large, cone-
shaped whistles which they blow twice. The sound is plainly
audible in the village and all, whether or not members of the
ceremonial society, recognize that a supernatural being is drawing
near. After a short interval, another whistle is blown by a
second ceremonial on the roof of the house in which the corpse
is lying, and after another pause the same sound comes from
within, beside the body itself. Most of the uninitiated know
that this is the voice of Malakula (also called Nuxsiqaxwsasa), [776]

[illegible] [illegible]
NEH Deliverable NEH

ning of time. The following speech was made by an elderly Bella Coola chief at the funeral of his great-granddaughter in June, 1900:

"Granddaughter![1] Go with your grandmother[2] to the mountain above *Tsimut* where my first [perilous] ancestor came to earth. Go to the mountain across the river where *Kalk* descended; go to the north where your ancestor found a copper house with a raven inside; go to the Skeena where another of your early ancestors found a whale; go to all the places where your forefathers experienced the incidents recorded in our myths; go and be happy.[3] I do not want these ever-recurring deaths in my family, but I am helpless. I hope that *Nesiqainuxun* will cease hunting us."

Turning to the Carrier Indians who were present, the old man continued: "Thank you for coming twice within two days to share our grief."

Turning back towards the grave, he went on:

"I have made ready the road for you.[4] Your grandfather[5] and I are grieved; our families became united when your parents married, and the bond was cemented by your birth. Now it is lost. When you were born, I rejoiced; now I am sorry. You are all right; you cannot fail because you are supported[6] by the names and fame of your father and mother, your grandfather and grandmother, your uncles and aunts, and your other ancestors who have passed away here to dwell in it. You rest with them in your own village where is located your power from the experiences of your forefathers.

[1] The term, above, was used, although the child was really a great-granddaughter.

[2] The grandmother had been buried two days previously.

[3] One of the first people to visit this earth.

[4] The places and people mentioned were all identified in the myths of the local chief's ancestral family.

[5] A reference to goods distributed by the speaker at a ceremony held a few days previously when it was certain that the child would soon die.

[6] The child's mother's father.

[7] Apparently, fundamentally, a word having the sense of physical support. The implication is that the deceased relatives are doing so much to make them glorious that the presence of such bodies is enough to prevent any one of them, including the dead child, from falling.

[illegible]

[illegible]

[illegible]

occupants of the canoe, heard a roaring noise and saw a fish-man, similar to those used by the Baliu Canib, crossing across Barbo Channel, which is about a mile and a half wide at this point. They were close to the beach and a breeze was cut a passage through the channels. A similar rag was once seen crossing across South Bentinck Arm.

An unusual apparition may be regarded as an omen of death. For example, not many years ago a young half-breed saw a motor-boat moored to the bank of North Bentinck Arm with an eagle moored to the stern. He ran his own motor-boat towards it, but as he approached the eagle became a man. Then as he drew still nearer, never taking his eyes off the other boat, it, with its occupant, sank beneath the water, without leaving as much as a ripple. On relating the incident to his father, the latter recognized it as an omen of death. Six months later the half-breed's mother died, thus confirming her father's prognostication.

Supernatural Are Observed to Have Disappeared

Experiences such as have been cited in the last section are regarded as of possible, and not infrequent occurrence at the present time. On the other hand, supernatural aid granted to those in misfortune, though it is the theme of many stories, is not considered as likely to happen now. The Baliu Canib believe the narratives to be chronicles of actual events, and base their conceptions of many supernatural beings on their characteristics as therein described. There is no ceremonial significance attached to any of these stories, they may be, and are told by anyone, frequently for entertainment. Unquestionably, there is a feeling that the moral brought out in such tales is of value in educating the young people, though this point is never emphasized.

Supernatural aid granted to an unfortunate person is termed *ahkwaulaglas*. Power so obtained ceases to exist when utilized by the recipient, although memory of the experience is

"It seems as if you attracted the others like a magnet," said the father to the son.

The latter did not answer immediately, but later he said:

"You were right," and he told him what had happened.

"You have obtained supernatural good luck," the old man replied simply.

Following his son's instructions the latter prepared carrots and bone to bring back the dead of the Worker of Snakes. They offered some soup of it, which they poured into a hole in the ground, and said small portions of fish to certain others to their men with such success that they became wealthy.

Another supernatural being from whom supernatural good fortune may be obtained is Okwanik-ta-a, "The Female Whatever." When a child dies she comes to call, wandering through the woods near the village, where sometimes she can be seen in the form of a weeping woman. As she cries, she wipes tears from her eyes, which exhibits here a glass-like substance about a foot in length. Anyone who sees her should take the transformed stones, and wrap it in some article of his own clothing. It will bring him good fortune. About midnight of June 11, 1910, the infant daughter of a Skidi Coyote died, and about seven o'clock on the following morning the wailing was heard in the woods behind the missionary's house. The brother of the dead child's father rushed off to try to find the weeping one. Luckily he did not succeed, because he did not know about collecting the stones, and trouble would have come to him had he seen the supernatural being without knowing how to deal with it, in fact, even to have Okwanik-ta-a is considered an omen of death.

It will be seen from the foregoing specific instances that supernatural good luck is usually obtained by the obeying of some powerful creature. But, since every living creature is endowed with supernatural power, it follows that any object obtained from a bird or an animal that has acted in a peculiar way may be the cause of supernatural good fortune if it be kept for one year in the manner previously described. Some

they have? In this case, for example, a reliable woman asserted that she had heard one, though she had since forgotten them as they had no social significance. Bella Coola shaman songs are of a simple type, with few words, and with tunes of no great difficulty, all closely akin to one another. Hence they could easily be invented by anyone. A person who recovers from a severe illness is expected, both by others and by himself, to have had such an experience, consequently it is easy for him to interpret the confused thoughts of a sickness as a visitation from a supernatural being. Thus it seems probable that a shaman deludes himself as well as others with regard to the songs.

A certain man had a similar experience, when he too heard Nūsqaliłāla a without actually seeing her. He was in a canoe on the river, near the point between North Bentinck Arm and Labouchère Channel, and distinctly heard her whistle, accompanied by four beats on a drum. The day here was an omen, as he knew that soon afterwards Nūsqaliłāla a appears to dreams and gives information, as she did to this man's mother, instructing her to wash her body with spruce boughs to avoid smallpox. She followed this advice and both she and her husband escaped unscathed from the epidemic.

A shaman who died about 1900 received his power in the following manner.

He had been spearing coho salmon in the Bella Coola River one autumn when one of the fish stumbled to skin in his hands as he removed it from the water. From this event some mysterious malady covered his body, no one could cure him, and by December he had reduced only to a walking skeleton. Then, one morning, he heard whistling which he was sure must be the voice of Nūsqaliłāla a. He finally said nothing about this, nor was it heard by anyone else. The same sound was repeated on the next two mornings, and on the fourth she appeared.

[illegible] p. 280.

A. McDermitt B-3 (1922-1924) 1948
NBS Bellacoola MSS

They dispute in this manner concerning the capture of every kind of salmon and even about the berries. *Axu'lkmaxaulis* keeps up a running comment of comments to the uninitiated.

"Listen to the stupid *Kimsiutsk*. That is what they did when they were with *Winwina*. They spent most of their time sleeping, and the rest of it arguing. Don't you be such silly fools as they are. Watch what you are doing, and you may be fortunate enough to see me in the woods and become a doctor."

As soon as the uninitiated have watched these beings for a time, they are expelled and the ritual ends in the usual manner.

In conclusion, a word may be said regarding the attitude of the Bella Coola to *Winwina* and his crews. Like all other supernatural manifestations it is capable of bringing good or evil to the beholder. An encounter of every *Winwina* dancer must have seen it and obtained it as patron, but it is a dangerous visitor were the less. Sometimes, at night, a hunter encamped on one of the fjords hears a groaning sound accompanied by short puffing strokes. If he calls out "*yun!*" loudly, no harm will come to him, but if he omits to do so he will soon die. One informant affirmed that within his lifetime a party of *Kwaqsis* hunters were waiting for high tide when they heard the groaning. They failed to hail the craft and presently a sound reached them as if a number of paddles had been placed in the water to check the course of a canoe; in fact, the ripples splashed on the shore at their feet. In a few years they were all dead.

THE DANCE OF *NUSKLAYAYAS*

One of the most interesting of the Bella Coola dances is that portraying *Nawaxdu*, who is virtually Mother-Nature, giving birth to the flowers and trees in the spring. The following account is of the manner in which *Kaiku-i*, a *Kwaqsis* man, performed the rite. The ritual appears to be identical in Bella Coola, so only one account need be given, and the performer may be spoken of as X.

This dance can take place at any time during the ceremonial

[The Dance of the Stone Man]

WINTER CEREMONIAL DANCES

perched and which can still be seen, with its head facing the ocean.

The performance of Kwaxo's dance do not differ from those already described, although it is uncertain whence comes the actual call. A large number of masks are concerned, as well as a huge wooden figure of the Stone Man himself, and smaller ones of his wife and four children. When the uninitiated are called in on the night of rehearsal they see the Stone Man and his family standing behind the fire, while the body of the house is filled with a number of masked figures. The latter keep shouting at the Stone Man and he answers them, as he does animals who pass his station on Dean Channel. The mankids always arrange that he does not reply to one of the masked figures, whereupon the others gibe at his unfortunate and tell him that he will die within a year. It is common knowledge that if the Stone Man does not answer the hail of a passer-by, the latter will soon die. The uninitiated are impressed to find that supernatural beings share this belief.

THE FIRE DANCE

This dance is the prerogative of a *Seweid* named *Wi'i*, "Coho Salmon." Its origin is attributed to the experience of an ancestor of the dancer who was helped by, and received his name from, one of these fish. Only a fragment of the ritual could be learnt, enough to show that it has many points of resemblance with *Seweid* rites. When *Wi'i* performs, the central fire is raked apart and he appears to lie down on the ashes between the two flaming sections, evergreen boughs and mud are thrown over him, and the fire drawn together over his body. After an hour or more, when the uninitiated imagine he must be baked, his singing is heard, and *Wi'i* walks through the front door. Deception is practised probably by means of a dummy fastened with deer sinews which contrast with the heat so that it moves as if the body itself were writhing. It is said that the first *Wi'i* was actually able to perform this feat by means of the power given him by the salmon,

APPENDIX D

Gallowser. County seat for grounds given to a forces bridegroom by the father of the forces bride.
Gatekeeper. Superstrand being whose stopwork is set in the text above.
Gates. Gatelike.
Gatherwidow, "Plan Brings Out Fault". Synonym for the superstrand being Prisoner.
Gestation. Designation for a series of difficult and apocryphic Easter dances.
Gestrate. Said to be blocked with stickheads, the visible object obtained by a distance from the superstrand Gestrate.
Getter, plural Gatherer, months, former events plural, fabulous.
1.—Factors comprising those entitled to perform domestic labors during the eleven ecumenical events.
2.—Shooter of the pistons.
3.—"The Lowest One": Designation eventually applied to a superstrand being especially a confident one, or to a person having power to cure the sick.
Ghoster. Eldapest Gaelic dispatch living in the 1st century.
Ghoster. Beloved one, especially a child, this is the masculine form of the word Gyrdrowse. Gladness.
Gian'tsh'ja'ster. Woman dwelling on Five Prayers in the beginning of time.
Gian'ya'ka. Gaelic tales.
Gian'tsh'ja. Superstrand name of Commoners.
Gian'tsha'ya. Wingmaker.
Gian'tsha'ya'tsh. Wingmaker name acquired for the five gestures of Gian.
Gian'tsha'ya. Unidentified kind of which the male is an enemy of death.
Gian'tsha'ya. Plural name of a Bells Gaelic male.
Gian'tsha'ya. Plural name of a Bells Gaelic male.
Gian'tsha'ya'tsh. Plural name of a male Gian Man Gian'tsh.
Gian'tsha'ya. Gaelic generation, "gaiety," such as is found on the Queen Charlotte Islands.
Gian'tsha'ya'tsh. Evergreen bough.
Gian'tsha'ya'tsh. Famous Bells Gaelic warrior.
Gian'tsha'ya'tsh. Son of the sculptor.
Gian'tsha'ya'tsh. Plural name of a Eldapest man.
Gian'tsha'ya. "The Big One": Gaelic male superstrand being.
Gian'tsha'ya'tsh. Man who came to world over three to the beginning of time.
Gian'tsha'ya'tsh. Eldapest woman.
Gian'tsha'ya'tsh. Eldapest man mentioned in an ancient story.
Gian'tsha'ya'tsh. Son of the Sun man in which a Unknown Fire in the beginning of time.
Gian'tsha'ya'tsh. Eldapest Gaelic living in the 1st century.
Gian'tsha'ya'tsh, "One Who Has Unseen Sight". Prime villain by a title to consequence of sights received from the Gaelicself's collection.
Gian'tsha'ya'tsh. Unfinished Gaelicself woman expressed in the beginning of time by a Prophet chief, the result is a synonym for Prisoner chiefs.
Gian'tsha'ya'tsh. Son of the new superstrand siblings.
Gian'tsha'ya'tsh. Gaelicself superstrand used in a sitting figure.
Gian'tsha'ya'tsh. 1.—Man or song in the woman the episode.
2.—Village on east side of Queen Charlotte Sea, one 5a from to Gaelic.

APPENDIX B

[illegible]

[illegible] The title to every house in the village by a Warranty Deed or number of the lot

[illegible] placed, unmarked. Pages

[illegible] Spaces for carvings crowns

[illegible] Monuments near Alderbury

[illegible] or monolithic. Named after of a Scottish House.

[illegible] Commissioners. Commissioners for Public Buildings and Improvements having who [illegible] legal title from the Crown.

[illegible] Expository

[illegible] that occupied encampments, especially on an estate of Lords.

[illegible] "Whatever Things Come Down". One of the orders of the supreme god's house.

[illegible] Roads (roads), especially the improvement over that connects to the local library.

[illegible] 1.—Superannuated, being presiding over the Court of Justice.
2.—A portion on the deed of Parish Boundaries Acts, and for those the Parish

[illegible] Daughters of the group of workers who come to Wessex Theatre in the beginning of time.

[illegible] that occurred in the beginning of time for the ones who were later named in terms as Wessex Prophets.

[illegible] Daughters of the group of workers who come to Wessex Theatre in the beginning of time.

[illegible] Elizabeth Queen mentioned in an ancient story.

[illegible] Wessex work

[illegible] One of the first women to settle on Gaulish in the beginning of time.

[illegible] Wessex in which a successful [illegible] Spring held.

[illegible] Monuments on south side of town, Bath, Castle.

[illegible] "The Cherished One". Designations applied to one of the ones of Wessex.

[illegible] Things in which a postcard is sitting down.

[illegible] One who has given to give protection to a non-sphere, who themselves on [illegible] to successful work when returning to a town door.

[illegible] Wessex town used for a Wessex when writing.

[illegible] "In Where Walk Down It is the Fine Body". One of Thomas [illegible] who's wages and home a designation given a Wessex

[illegible] Evidence, before the in which Saxon elements are embodied.

[illegible] Changing time in connection with death.

[illegible] Wessex were required for a Wessex town up a result of a [illegible] work there.

[illegible] 1.—Right that gradual on a gun supporting the day in the beginning of time.
2.—Wessex, derived from that of the night, of one of the first ones to settle in Alton in the beginning of time.

[illegible] 1.—"Wives of Sunday". One of the orders of the supreme god's house.
2.—One of the first ones to settle on Gaulish in the beginning of time.

[illegible] "Wessex of Romance". Wednesday [illegible] of Wessex.

[illegible] Monuments on south side of town, Bath, Castle.

[illegible] Subterranean chamber in which stone were confined in the beginning of time.

APPENDIX D

[illegible]: Kiddie River.
[illegible]: Eagle that perched on top of a post supporting the sky in the beginning of time.
[illegible]: Animal's entrails.
[illegible]: Name of the headman, foretelling death.
[illegible]: Comanche, in Bella Bella language.
[illegible]: Cicada taken to her husband by a deserting wife on her return to him.
[illegible]: Resurrection Day.
[illegible], bald eagle: 1—Village in the lower Bella Coola valley.
2—Bald eagle.
3—Name assumed for himself by one of the four workers at Kimsquit in the beginning of time.
[illegible]: Stories, either factual or shamanic.
[illegible] or [illegible]: Free night of a festal dance.
[illegible]: 1—Heavy supports in Kamquat's house.
2—Name obtained from them by a Bella man in the beginning of time.
[illegible]: Excision rite to which the performer's head appears to be pulled off.
[illegible]: Closely woven basket of spruce roots.
[illegible]: Any act of an esoteric nature which prevents a supernatural being from seeing the appearance.
[illegible]: Presents distributed when a name initiate dances. They are provided by the dancer "To Shield Our Eyes" from the spectators and serve to recompense the supernatural and others who have assisted in the rite.
[illegible]: Bell.
[illegible]: Rattle.
[illegible]: Woman assistant in the fur work in the beginning of time.
[illegible]: The giving of presents to the servants and associates of the dancer of a potlatch in return for being served with food in a rude manner.
[illegible]: Small woodpeckers, species unidentified.
[illegible]: Winter seen.
[illegible]: Spawning sockeye salmon.
[illegible]: Intangible dancer prerogative consisting of the right to scratch the genitalia.
[illegible]: Pneumonia.
[illegible]: One of the four women to settle at Ocoisit in the beginning of time.
[illegible]: One of the four men to settle at Ocoisit in the beginning of time.
[illegible]: Unidentified tree of which the bark was smoked.
[illegible]: To grow lovely with both breasts, mothers.
[illegible]: Down, plural.
[illegible] or [illegible]: Ceremony resembling a potlatch given by a chief for the benefit of the fallen refugees, especially during the year preceding the main rite.
[illegible]: Synonym for disappearance, the separation of a wife from her husband.
[illegible]: Synonym for Pseudohermaphrodite. Supernatural being who disembodily kept food from the infants.
[illegible]: 1—Masked figure, usually in crest form, which appears in a small and [illegible] initiation.
2—An appearance, that is, the coming into sight of what is usually invisible.
[illegible]: Supernatural bearer of mountain goats.

425
763
576
931
825
819
784
931
576
824
931
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825
824
824
825
823

L:Dixon E-5 (1886-ca. 1890):852
NEA Bellacoola NEA

By laying their hands on the nape of a person they are able to tell whether he will be present or whether he has left the body. If the soul should become weak they are able to restore it to its former vigour. If a person swoons it is believed that his soul has flown away without breaking the skull. The shaman hears its beating wings, which give a sound like those of a mosquito. He very much and replaces it in the nape of the corpse. If the soul leaves the body without breaking the skull the owner becomes crazy.

The art of shamanism is bestowed by Dog. It is impossible to obtain it by means of fasting and praying, as in the case among the neighbouring tribes, but it is a free gift from the deity. A person who is to become a shaman will fall sick, and, during his illness, Dog will give him a song which must be kept a deep secret. After this he is able to cure diseases. If a person falsely pretends to have received the gift of shamanism, and tries to work out diseases from a patient, he will fall sick himself.

When asked more closely about the curious difference between the method of obtaining the power and that of the neighbouring tribes my informant said: "When an Awikenoq wishes to become a shaman he has to go to the mountains where the deity of their shamans resides (probably Mt. Hood) who will initiate him. By fasting one obtains the art in such a way."

Sickness is caused by a disease entering the body or by witchcraft (see p. 417). The shaman is able to extract the disease by sucking. A peculiar method of witchcraft, somewhat similar to the "shi'a" of the Kwakiutl (see Sixth Report of the Committee, p. 112), was described to me as follows: The person who wants to bewitch his enemy endeavours to obtain some of his old clothing, portions soaked by perspiration being considered especially effective. After it is obtained a wolf is killed, and the clothing is put into its mouth, which is then tied up. Then the wolf is placed in a box. This procedure is called *xuit*. Sometimes the clothing or some hair is inclosed in the bone of a wolf or of a dead person. The shaman can counteract these charms.

If a person has been murdered, and a string is tied firmly around the neck of the corpse, the murderer's neck will become diseased and he will be unable to breathe and will die. If meat is strewn in the corpse's eye and the bits closed over it the murderer will die. If a person has been killed with a knife or arrow, or another weapon, to which some of his blood adheres, the latter is brought into contact with a wolf's hair, dog's hair, or anything else that is hot, and then thrown into the fire or put into a frog's or snake's mouth; then the murderer will die.

I will have a few current beliefs —

Ringing indicates that people are talking about me.

Slight ringing of the ears indicates rain, loud ringing good weather.

Twitching of the muscles of the left side of the body is unlucky; of the right side lucky. Twitching of the skin under the eye indicates that one will cry.

If a dog chances and howls in the sharp its owner will die.

The breaking of a tree without an apparent cause is unlucky.

Wars.

When a war party was expected the warriors did not paint their faces, but they put on headbands of white cedar-bark and sleeved their